

put together in the most substantial and skillful manner, and when compared with buildings in San Antonio erected at about the same time, that still withstand the ravages of time, the thoughtful mind is immediately led to the conclusion that the portions of the missions used for barracks for soldiers, and purposes of defense, were more or less demolished by the advancing or retreating armies of Mexico in the war waged for the subjugation of Texas. * * * However this may be, the fact still remains that they are now mostly decayed and ruined, leaving but faint evidences of the great labor and skill employed in their construction, and the untiring devotion of the Franciscans in planting the Cross among the wild and savage Indians of this almost boundless waste of prairie, mountain and vale.

In San Jose de Aguayo, at the time of secularization, had within its fold about one hundred Christian Indians, men, women and children.

The La Bahia and Del Espiritu Santo Missions were established about 1720, near Goliad. The former was on the east side of the river for the Aranama Indians, a tribe, if tradition can be trusted, that lived in established villages, "and used glass windows in their houses." They were very pacific, accepted Christianity, and readily conformed to every usage of the Church.

The La Bahia Mission was for the Caranchuas, on the west side of the river. Both missions were used until secularization, and the Goliad Mission church is still used as a place of worship.

In 1721 a mission was projected upon the shore of Matagorda Bay, but owing to the hostility of the Indians, it was never built.

The missions, San Juan, Concepcion and La Espada, were first located on the Guadalupe, at that time known as St. Marcos River, but on account of the difficulty of procuring water for irrigating the land, Cosa Fuente, then the Viceroy under Spain in Mexico, commissioned the Governor of Texas, the ex-guardian of the Apostolic College of

Queretere, and the President of the Texas Missions, Father Bergaro, on October the 9th, 1729, to select new locations for them.

These commissioners proceeded to the neighboring tribes of Indians and persuaded them to receive instruction and discipline from the monks, and to aid in the construction of buildings for religious worship, as well as for defense against their hostile neighbors. The commissioners having accomplished their purpose, and procured the assent of the Indians, returned and laid their report before the Viceroy. But it was not until March the 5th, 1731, that the removal and re-location of these missions was accomplished. On that date, the captain of the Royal Presidio of San Antonio, accompanied by his officers, and by Father Bergaro, proceeded to the mission grounds designated for La Purissima Concepcion de Acuna. There the chief of the Indians, who had agreed to attach themselves to the mission, was taken by the hand and led over the locality. He was caused to pull up weeds and to remove stones, and do other acts which at that time were considered essential to come into actual possession of the land.

On the same day, and with like ceremonies, other tribes of Indians were invested with the possession of the mission lands of San Francisco la Espada and San Juan.

The mission La Purissima Concepcion de Acuna, now known as Mission Concepcion, is situated about two miles below San Antonio, on the east side of the river. It is almost a ruin, but a small chapel within the main building is still standing, and Mass is said there at intervals. The building still shows traces of artistic workmanship, especially the triangular facade at the main entrance.

The mission San Juan is seven miles below San Antonio, also on the river. Like all the other old missions, it has